1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

also made for use in high water: these were two logs side by side with sticks tied across them. They used their hands for paddling and long punt poles. The Halchidhoma, like the Mohave, also ferried babies across the Colorado in large pots. These people were good swimmers; the Maricopa were not. 501 [174] [484]

Fish were usually eaten fresh. The excess of a day's catch might be half broiled and hung to dry from the house beams. But no attempt was made to keep them longer than a week. Whether this was because such soft-fleshed fish cannot be successfully dried, or for want of knowledge or interest, I do not know. [262] 251

Fish were either broiled or boiled with corn. In any event, they were always cooked by men, who served their wives before themselves. No reason was assigned for this, other than that it was so strongly customary as to be obligatory. Men never ate fish before their wives; when the wives had had enough they called their husbands. 252 [462] [264]

Broiling was done by two methods. In one, the fish was always cut open along its right side near the backbone. If a man cut it on the opposite side, they made fun of him; told him to go back and grind his wheat (that is, that he was womanly, for he did not know how). The intestines cleaned away, the fish was spread open on the hot ground. Burning sticks were then propped over stones set around the fish so as to broil the upper side. All fish were treated in this fashion. They were broiled in this way very quickly. The other method consisted of cutting the fish along the belly, but not spreading the flanks. Again the coals were raked away, the fish laid side by side, and covered with ashes on which coals were heaped. It took all morning to cook them in this fashion.

They were boiled with salt. This took half a day. When done, finely ground corn, mixed with water to a thin gruel, was added to the pot of fish. The cook, always a man, stirred this, not round and round, but by inserting his stirrer down close to the sides of the vessel and lifting the fish. After the corn was added, another half hour was required to complete cooking. The stirrer used was a stick eighteen inches long, one and a half inches in [263] [415]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

291 pieces of deerskin wrapped around the leg below the knee, bound in place by a strip of skin.

Although skin shirts and moccasins are credited to the Pima,[15] the Maricopa made no use of them.

The breechclout was called wemakxa'vâ; the bark skirt upu'i
192 or upu'iavâxai (avâxai' being now a woman's skirt of any mate-
291 rial); the under-aprons tilyuði'k; the belt amĕ'l; the robe atkwĭnyĕ'p; the sandal haminy'o' acika'tla (haminy'o' being now any shoe), a woman's sandal xamanyu' hacagya'dĭc ("cut out"); the legging kŭm^{a}ĕ't.

887 Garments were made by old people; old men making breech-
462 clouts and being repaid with rabbits or whatever the recipient acquired when hunting; old women made the bark skirts. Men alone made bark or hide sandals.

• [481] Old people carried staffs (n,icao'xa, "for the old"), some four and a half feet long.

302 The hair was worn hanging to the waist in back and cut in a bang at the eyebrows. But while the back hair of the women fell in a loose mass over their shoulders, men arranged theirs in some twenty strands, partially braided but primarily rolled. Some men let the hair at the sides hang loose as low as the breast, braiding only that at the back. There was intense pride in its appear-
[832] ance: a handsome man was reckoned one whose thick, glossy hair hung in a profusion of rolls quite to his waistline. This is the habit and attitude of the lower Colorado tribes, yet there was no attempt to lengthen it artificially as there. My Halchidhoma informant Kutox had his scanty, short hair in six braids lengthened with other human hair and horse hair, but he stated that he is the only one who had ever done this. Formerly when an old man's hair got short, he bunched it at the back of the head, where it was held in place by a woven band.[16] For convenience a man wrapped one roll around the others at the back of the head to hold them out of the way.

[15] Russell, *Pima Indians*, p. 157.

[16] My notes are not quite clear whether this was bound about the back hair alone or worn as a head band.